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ARE

16. THE APOSTLES' CREED,
LORD'S PRAYER,
AND TEN COMMANDMENTS,
DISSEVERED FROM
THE REST OF THE CHURCH CATECHISM,
AN AUTHORITATIVE SCHEME
OF RELIGIOUS INSTRUCTION AND EDUCATION
FOR THE YOUNG IN SCHOOLS,
ACCORDING TO THE CHURCH
OF ENGLAND?

“Hold fast the form of sound words.”—(II. TIM. i. 13.)

“Pietatis doctrina, quanta fieri potest sinceritate, pueris, qui sunt Reipublicæ quasi seminaria, tradatur.”—*From Dedication of Nowell's Catechism.*

BY

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EATON & SON, COLLEGE STREET, WORCESTER.

1876.

PRICE SIXPENCE.

THE CREED,
LORD'S PRAYER, AND TEN COMMANDMENTS,
WITH OR WITHOUT THE REMAINDER
OF THE CATECHISM?

DISCUSSIONS at Meetings and correspondence in the Press on Religious instruction and education in Church of England Schools and Board Schools, of late, have brought out in strong relief conscientious differences of opinion amongst Churchmen upon questions springing out of the subject.

A venture is made in these pages to suggest a *negative* to one of the gravest of the questions asked and discussed; the question, namely, which forms their Title Page;—

“Are the Apostles’ Creed, Lord’s Prayer, and Ten Commandments, dissevered from the rest of the Church Catechism, an authoritative scheme of Religious instruction and education for the young in Schools, according to the Church of England?”

The affirmative of the question, the answer to the contrary, has been maintained in most emphatic pointed terms, as the following:—⁽¹⁾ “The Lord’s Prayer, Creed, and Ten Commandments, is the basis conformable to the requirements of the Church: the educational basis of the Baptismal Service.” ⁽²⁾ “The Church herself makes these only requirements—the Creed, Lord’s Prayer, and Ten Commandments—for religious teaching in her Schools; nothing beyond.”

They, who maintain this affirmative, would thereby make an alleged, but really limited, standard of the Church’s religious teaching, her constitutional maximum. Further, they openly advocate, under this view and on this basis, a tentative plan of Church of England policy of comprehension and union in religious education.

This policy is thus unfolded and urged by its originator and foremost advocate, the Rev. Canon Melville, in his letters to the *Guardian*:—⁽³⁾ “The basis I desire the Church to recognise,

(1) Rev. Canon Melville, Letters to the “*Guardian*,” May 17, July 19, Aug. 9.
Ditto *School-Guardian*, May 27. “This is the Church’s own assigned Educational basis.”

(2) Churchman, Letter to “*Guardian*,” June 28.

(3) May 17, July 19.

namely, the Lord's Prayer, the Ten Commandments, the Apostles' Creed, is conformable to the requirements of the Church and the conditions imposed by the state. It is the duty of the Church by all and every means in its power to introduce and sustain this basis in School Board Schools. Let the Church as a duty, second only to maintaining its own truth and freedom in its integrity, by its educational machinery, its representative authorities, and its School Board influences, acknowledge and strengthen this national religious backbone."

This suggested policy is, no doubt, a practical illustration of that Christian instinct and desire for more recognised agreement between the differing Bodies of professing Christians, which is rising to the surface of modern thought and action, as "a sign of the times." It is so formally stated by Mr. Cowper-Temple—the author of the famous spinx-like enigmatical clause, 14, (2), of the Education Act, 1870—in a letter to "The Guardian,"⁽¹⁾ where he is giving an account of his unreported speech in a late Education Debate, on his own interpretation of that clause;—"I pointed out that this summary of facts, the Apostles' Creed, used in connection with the Lord's Prayer and the Ten Commandments, would be a helpful guide for teachers and a satisfactory test for examination, and would furnish a basis for religious teaching common both to Board Schools and to Denominational Schools, and a *ground of union in that respect* between various religious bodies."

The affirmative assertion, that the Creed, Lord's Prayer, and Ten Commandments, and *not* the Catechism, is the authoritative Educational basis of the Church, is based upon the Prayer Book. An examination of it, therefore, will test the soundness of the assertion.

It rests, however, really upon another assertion besides or behind. The advocates of this novel view assume a distinction between the teaching and pastoral offices of the Church in the matter of Christian instruction and education of the young. The *pastor's* office is assumed to dictate⁽²⁾ "the Church Catechism to be taught as a preparation for Confirmation;" the *teacher's* office to indicate "the Creed, Lord's Prayer, and Ten Commandments, as the milk for babes suited to the days of school instruction."

(1) August 9. (2) Churchman, in "Guardian," June 28.

But, the Church, as the Prayer Book will show, makes no such distinction in her authoritative declarations on the subject. With her, pastor and teacher are under the same obligation in regard to the end, the subject-matter, the method, of religious teaching for her young members. When the duty and plan of training them up in Christian faith and knowledge were laid down and enforced in the Prayer Book, elementary public day-schools for the mass of the people did not exist. It was taken for granted that the duty of religious teaching would be discharged, privately by sponsors and parents, publicly by the clergy in the church.

Now, what was the plan laid down for their guidance? To refer first to the Baptismal Service on which this view is grounded. The first reminder in the first Exhortation to the sponsors is, to "see that this infant be taught, so soon as he shall be able to learn what a solemn vow, promise, and profession he hath here made." The first *teaching* and the first *learning*, then, are clearly grounded upon the *baptismal vow*. Out of the *fact*, the fountain-head, of baptism—its grace, privileges, responsibilities—flows the stream of religious teaching. And to what source can teacher and scholar go for the Church's authoritative explanatory teaching on this head but to the four first questions and answers in the Catechism? and, as scholars grow older, to the sacramental teaching on baptism, in the later questions and answers?

Upon this *follows* further guidance, as to the drawn-out, formularised subject-matter of the vow, and the first specified means of seeking God's special grace to keep it. "That he may know these things the better, ye shall call upon him to hear sermons; and chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." Here Creed, Lord's Prayer, Ten Commandments, and *all other things* of knowledge and faith to the soul's health are placed on the *same level*, as learning to be chiefly provided for. And surely the Church would mean that teacher and scholar should again seek for the chief provision for such learning in her Catechism—in the reply to the question, "What dost thou chiefly *learn*?" in the personal, individualising, explanatory answer about the Creed; in the introduction of the Ten Commandments through the reminder of the Sponsorial promise; in the familiar, practical,

every-day life explanation of those Commandments in the two Duties; in the spiritual, subjective, truly Evangelical explanation of the Lord's Prayer, used as a means of grace, in the Desire; and, linked on to its closing confession of the child's trust in God's mercy, through Jesus, in the questions and answers on the sacrament of the Lord's Supper, as the crowning means of grace for the soul's health, for its strengthening and refreshing.

The general lack of reading power would preclude the mention of the Holy Scriptures; though instruction in them is implied in the call to "hear sermons." Indeed, in the exhortation in the Baptismal Service for "such as are of riper years," there is the express direction to "call upon them to use all diligence to be rightly instructed in God's Holy Word;" while there is no mention of Creed, Lord's Prayer, Ten Commandments, or Catechism; the direction in the rubric being that "due care be taken for their examination whether they be sufficiently instructed in the principles of the Christian Religion."

The second Exhortation is a *summary* of the first; which is thus repeated, emphasised, when one definite practical end had to be pointed out, towards which all this teaching ought to lead—namely, ⁽¹⁾ Confirmation; "so soon as he can say the Creed, Lord's Prayer, and Ten Commandments, and be further instructed in the Church Catechism set forth for that purpose." In the first, he is to *learn*; in the second, to *say* ⁽²⁾ them—*i.e.*, repeat them by heart. And this "further" instruction in the Catechism must be assumed to be synonymous with, to refer to, to contain, in fact, the *teaching* on the baptismal vow and means of grace, the *learning* all those "other things" of faith and knowledge essential to the health of the child's soul, of the first exhortation. Otherwise, there is no escape from the extraordinary conclusion that such teaching and learning could not be based upon, could not be found in, the *Catechism*, as their textual foundation. But if not found in it, to what other source does the Church point teacher and learner? While if found *in* it, as transparently is the case, why are they to seek elsewhere, *out* of it?

Again: in the explanatory direction before the Catechism itself there is no division hinted at; assigning one moiety to one office and object, the other moiety to another. It points, like the

(1) "Be brought to the Bishop to be confirmed."

(2) "*Say*"—used in same sense and collocation in Exhort. in Confirmat. Service.

Baptismal Exhortation, to one practical end of all this religious teaching, Confirmation:—"A Catechism, that is to say, an instruction to be learned of every person, before he be brought to be confirmed by the Bishop."

The Rubrics at the end of the Catechism for *public* elementary teaching by the clergy follow the same lines:—

"The Curate of every parish shall diligently . . . openly in the church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in *some part of this Catechism*. All fathers, mothers, masters, and dames shall cause their children, servants, and apprentices (which have *not learned their Catechism*) to come to the church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned *all* that is *here* appointed for them to learn."

The next Rubric, and also the Exhortation with which "the Order of Confirmation" begins, place the Creed, Lord's Prayer, and Ten Commandments, and the rest of the Catechism, on the *same* footing with the same end in view:—

"So soon as children are come to a competent age, and can say, in their mother tongue, the Creed, Lord's Prayer, and Ten Commandments, and also can answer to the other short questions of this short Catechism, they shall be brought to the Bishop." "The Church hath thought good to order, that none hereafter shall be confirmed, but such as can say the Creed, Lord's Prayer, and Ten Commandments, and can also answer to such other questions as in the short Catechism are contained."

It will be in place here to refer to the Canons (1604) for illustration. The 59th, on "Ministers to Catechise every Sunday," repeats the substance of the first rubric above:—"Every parson shall, before Evening Prayer, for half an hour or more, examine and instruct the youth and ignorant persons in his parish, in the Ten Commandments, the articles of the Belief, and in the Lord's Prayer, and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer."

The second rubric on "Masters" is repeated word for word.

Again, when the Church had her eye more specially on providing extended religious teaching in Grammar Schools, "in public school or private house," she most pointedly connects such provision with Catechisms, in the 79th Canon, on "The Duty of *Schoolmasters*:"—"All schoolmasters shall *teach* in English or Latin, as the children are able to bear, the arger or shorter

Catechism heretofore by public authority set forth." One of the Canons of 1571 had also enjoined that boys should be taught, in Latin or English, one of these Catechisms. For they developed and supplemented the principles and teaching of the Prayer Book Catechism, by most copious yet minute explanations, definitions, and Scriptural proofs.

This *comparative* survey of the declarations of the Church would seem to prove undeniably that the Catechism, *as a whole*, is the authorised standard of religious "instruction" required from her children as scholars. And what has been the continuous historical interpretation, the matter-of-fact commentary, on the expressed mind of the Church? In the parson's catechising and Sunday-school in the Church of old times, in the dame's private adventure day-school, in the modern developed Sunday-school dating from the end of the last century, in the National day-school for the poor started by the National Society in 1811, in church and out of church, for Sunday and day scholar alike, the recognised accepted manual or text-book of religious instruction has been, and is to this day—the Church Catechism. And the weight of this interpretation and practice, as against any other suggested or alleged, is surely crushing; a weight to be estimated by the fact that, in the time-tables or schemes of religious instruction of the 15,000 departments of day-schools in union with the National Society, the Catechism would be *always* implied, if not always named. Its publication in a separate form, and in the old "broken" shape, by the Society for Promoting Christian Knowledge, the new method of grounding stories on its text, the cheapness of Prayer Books,—all this has, no doubt, very much helped to popularise and sustain it as the standard.

What now is the other interpretation suggested—the contrary position taken up, resting on an assumed severance between the Creed, Lord's Prayer, Ten Commandments, *and* the Catechism? It is this. The Church of England is the *national* Church. As the *religious* educator of the nation, on the one hand, she teaches the Creed, Lord's Prayer, and Ten Commandments. As the national religious *pastor*, on the other, she teaches the Catechism. But this view, in *theory*, does not dovetail in with the authoritative utterances of the Church, as the above review of them fairly shows. In *practice*, it is dead against all experience, as the history of religious teaching in Church of England schools for the young clearly proves.

It involves, further, with due deference to its earnest and able advocates, a curious confusion of ideas, and a singular, unconsciously misleading, use of terms.

For it *seems* to imply that the Catechism is a something, an educating text-book, *complete in itself*, independent of Creed, Lord's Prayer, and Ten Commandments. Whether you leave or take away those Three, there is still the *Church Catechism*! And, correlative with this idea or representation, it *seems* to imply that the Church of England is a duality, so to say: that she has two personalities, and therefore two mouths. So that with the one mouth she can and does say, I only teach the Creed, Lord's Prayer, and Ten Commandments; with the other, I only teach the Catechism. Whereas she is but *one*, and has but one mouth, and but one teaching Catechism. And when she instructs or teaches, from that one mouth comes forth her *one* Catechism; *in* which, and in which *only*, are Creed, Lord's Prayer, and Ten Commandments, set out verbatim as Forms to be learned; in which *only* are they explained for her children. Indeed they are vitally part and parcel of it: of its very essence. How much would remain *without* them? For, blot out all that leads up to, or flows out of, them; take away, for instance, the explanations of the baptismal obligations—That I should believe, &c., That I should keep, &c., and the answers to the questions—What did your godfathers, &c.? Dost thou not think that thou art bound, &c.? Rehearse the articles, &c.; What dost thou chiefly learn, &c.? Tell me how many, &c.; What dost thou chiefly learn? What is thy duty, &c.? Let me hear, &c.; What desirest thou, &c.?—thus take away Creed, Lord's Prayer, and Ten Commandments, and all bound up with them, and *two-thirds* of the Catechism are gone. Or, from another point of view, take away those Three, and most of those questions would be pointless.

Were the Church, then, to wrench up Creed, Lord's Prayer, and Ten Commandments, out of her Catechism, where they have now their educational foothold, and to set them down elsewhere as an independent educational engine, she would herself depreciate most grievously, as friend and foe might justly exclaim, that sundered Catechism as a means and instrument of Christian instruction and interpretation as to the primary truths of the Gospel.

Any private person *can* teach the young those three, as Formularies, outside of the Catechism; the Church, certainly, *does not*.

Yet this she is asked now to do, on the strength of a novel interpretation of her declarations, unsupported by experience; to take, in this respect, a leap in the dark, in her action on schools *outside* of her; to make a venture, discarding the practice and experience of the past, which may react most injuriously on her own schools, in lowering their standard, damping voluntary help, tempting subscribers to think and say—If that standard for Board Schools is the constitutionally required standard of the Church, why not have the same one for Church Schools, then transfer them so transformed to school boards, and maintain them by rates?

Most grave practical issues are thus raised—Shall Creed, Lord's Prayer, and Ten Commandments be taught *with* or *without* their illustrative definite dogmatic sacramental frame-work in the Church Catechism? To decide—let them be taught *without*—would be to deal a heavy blow at that catechetical form of sound words which has been a sheet-anchor to the Church of England in her training of the young, to hold her fast from drifting away, as a body, into perilous extremes; so that she *has* become, under such a standard, the religious educator in the knowledge and faith of Christ, in *two-thirds* of the public elementary schools.

And these pregnant issues are being forced now on the consideration of Diocesan boards of education. Can they, or can they not, give their *imprimatur* theoretically, their *bona fide* help practically, to Board schools or other schools, where there is no ⁽¹⁾ “declaration” or guarantee that “the religious instruction shall be in conformity with the doctrine and discipline of the Established Church,” which are not and cannot be Church of England ones, where the Catechism may be formally or virtually prohibited, not simply by managers only; but where its use would be against the law of the land, though managers might desire its teaching, and the majority of school children might be baptised members of the Church?

Churchmen, surely, can fearlessly appeal to a past and present of great and growing results, from its use in its integrity. This success supplies a most practical and forcible reason why they should take their stand on its old familiar lines, covering its whole ground, not giving up one inch; why they should hold fast that form of sound words, so well known, wherever the English Church is known; in which the Ten Commandments of

(1) National Society's Fourth Term of Union.

the elder dispensation are embedded, the Prayer of the Divine Head of the Church enshrined, the oldest Creed of Christendom set, Christ's ordained sacraments illumined; from which master teaches and scholar learns, as fellow-members of Christ, "baptised into one body by one Spirit;" which parents and children have learnt and handed on as a prized spiritual heir-loom from one to the other, for so many generations. They would say, Let this proved successful standard remain *the* standard to aim at, for those who use, or may be allowed to use, at present only a maimed *minimum* one; rather than say, That *maximum* tried one is *higher* and *more than* the Church requires, that *minimum*—(the wrongly assumed maximum)—is her correct one. Such a proposition, accepted and worked out in practice by authority, would tend to drag down the *maximum* to the *minimum*, and to make even that less by degrees.

These considerations, on the increasing use and deepening hold of the Catechism, give vital force to the previous argument from the comparative survey of the declarations in the Prayer Book, from the point of view of the Prayer Book *as it is*. But the argument, which would suggest a negative to the Question asked on the Title-page, has yet to be supplemented and strengthened by surveying the Baptismal Exhortations, Catechism and Rubrics, and Canons on Catechism, in another light—in that of their *Historical growth and construction*. With this object, facts and statements, which are apt to be forgotten or put out of mind, will now be woven together, out of standard authorities. ⁽¹⁾

A kindred survey, however, of great interest leads up to, and for a while runs along with, this proposed historical survey.

The Creed, Lord's Prayer, and Ten Commandments, should form the elementary and fruitful germ of a baptised child's instruction in the Christian covenant, in Christian knowledge, faith, duty, prayerful communion with God, from the dawn and first workings of intelligence and spiritual moral consciousness, subsequent to Baptism.

It will be very pertinent, then, to look back to the position and

(1) Johnson's Laws and Canons of the Church of England. Sparrow's Collection of Articles, Injunctions, &c. Strype's Cranmer. Parker Society editions of Clay's Liturgies, &c. of Queen Elizabeth. Clay's Private Prayers. Primer, &c. of Queen Elizabeth. Ketley's Liturgies of Edward VI. Cardwell's History of the Prayer Book Conferences. Archb. Wake's Catechism. Churton's Life of Nowell. Jacobson's edition of Nowell's "Catechismus." Palmer's Origines Liturgicæ. Bulley's Variation of the Baptismal Offices, &c.

use which those Three—as Formularies to be taught or learnt—one, two, or all, have held from the earliest times, in the English Church, up to her Reformation era in the 16th century. This can only be done in the light thrown out by her ancient Laws, Canons, and Rituals. A complete chronological *catena*, therefore, of all the illustrations on the subject which has been made out of Johnson's Collection—extending from A.D. 601 to 1519—will here be in place.

- A.D. 740. Excerptions of Archbishop Eggbright for Province of York. “6. That every priest do with great exactness instil the *Lord's Prayer and Creed* into the people committed to him, and shew them to endeavour after the knowledge of the whole of religion, and the practice of Christianity.”
- A.D. 747. Archbishop Cuthbert's Canons at Synod of Cloveshoo. “11. That all priests be right in their sentiments concerning the belief of the Trinity. That they, in the first place, teach all that come to take directions concerning their own life from them, that without faith it was impossible to please God; and that they instil the *Creed* into them, that they may know what to believe, and what to hope for.”
- A.D. 785. Legatine Canons at Synod at Cealchythe. “2. The priests of every Church, who are to teach the people, that all in general know the *Creed* and the *Lord's Prayer*.”
- A.D. 877. The Ecclesiastical Laws of King Alfred begin with the *Ten Commandments*, translated by that true father of his people into Anglo-Saxon, for their benefit, followed by thirty-nine judicial Laws, translated out of Exodus; closing with the solemn admonition, “These are the dooms which God Almighty Himself spake to Moses, and enjoined him to observe.”
- A.D. 957. Archbishop Elfric's Canons. “23. The mass-priest on Sundays and mass-days, shall speak the sense of the Gospel to the people in English, and of the *Pater Noster* and the *Creed*, as oft as he can, for the inciting of the people to know their belief, and retaining their Christianity.”
- A.D. 960. Canons in King Edgar's reign. “17. That every Christian man diligently win or accustom his child to Christianity, and teach him *Pater Noster* and *Credo*. 22. That every man learn to be expert at *Pater Noster et Credo*, as he desires to lie in holy ground, or to be worthy of the housel,” i.e. the Holy Communion.

- A.D. 994. Archbishop Elfric's translation into A Saxon of Theodulf's Capitula. "22. All believers in general from least to greatest are to be reminded that every one learn the *Lord's Prayer* and the *Creed*, and to be told and to observe, that on these two is the ground-work of the whole Christian belief. Unless one can sing both of these, and so believeth as he there saith, and prays often for himself, he cannot be a good Christian. 23. Christian laymen are to be told, that every one should pray for himself twice a day at least. Unless he be expert at *Pater Noster et Credo*, let him sing or say, 'Lord, Thou hast fashioned and formed me, be merciful, O God, to me a sinner,' &c., and let him thank God," &c.
- A.D. 1017. King Cnute's Laws Ecclesiastical, "made with consent of his wise men to the praise of God, and his own royal dignity, and the benefit of his people," at Winchester. "22. We charge that every Christian learn to know at the least the right faith, and be expert at *Pater Noster et Credo*. With one of them the Christian should pray to God, with the other declare his right faith. Christ first sang *Pater Noster*, and taught that prayer to His disciples. He that inwardly sings this does his own message to God for every necessary want, in relation to this or the future life."
- A.D. 1281. Archbishop Peckham's Constitutions at Lambeth. "9. We enjoin every priest who presides over a people do four times in the year, by himself or by some other, expound to the people in the vulgar tongue, without any fantastical affectation of subtilty, *the 14 articles of faith, the 10 commandments of the Decalogue, the 2 precepts of the Gospel, or of love to God and man, the 7 works of merey, the 7 capital sins, the 7 principal virtues, the 7 sacraments of grace.*" These 14 articles of faith, or the *Creed*, are then "summed up,"—as, "7 belonging to the mystery of the Trinity, 4 to the Deity intrinsically, 3 to its operations, 7 to Christ's humanity,"—and briefly explained. The Ten Commandments are more fully explained.
- A.D. 1466. Constitutions of Archbishop Nevill, of York. 1. Repeats the above Peckham Constitution, enjoining priests to "instruct the faithful in the Catholic faith," in the same way.

These ancient memorials of the Church of England shew, so far as they go, first, that Religious Instruction in the *Creed* and *Lord's Prayer*—to know and say them—was the rule, but in the

Ten Commandments, perhaps, the exception, as in Alfred's Laws and Peckham's Constitutions; second, that such instruction was to be chiefly in the *vernacular* tongue of the common people. This latter practice proves the earnest, though intermittent, effort to cultivate an *intelligent* knowledge of Christianity: amid the immense difficulties which beset the pathway of knowledge for so many centuries—through incursions of Danes, conquest by Normans, Civil wars, dependence upon the alien crutch of a domineering Italian spiritual monarchy—during which the heterogeneous population of England was welded into a homogeneous people speaking one language.

The later Memorials of her Reformation era up to 1560 prove that these two principles—teaching and learning *all* the Three, and in the language of the day *only*—were developed and pressed with the greatest care and authority. A series of illustrations on this point, then, may be aptly linked on here with the former one: leaving alone those in the Prayer Book during that period, referred to elsewhere.

A.D. 1536. Henry VIII. Injunctions of Cromwell, framed by Cranmer, enjoined to teach first the parents and masters themselves, and by them their children and servants, the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*, "in their mother tongue."

A.D. 1545. Primer of King Henry VIII. The Injunction in the Preface "charges every schoolmaster and bringer up of young begynnners in learnyng, to teache this Primer *in Englishe* unto them, specially for that they are taught by divers persons the Pater Noster, Ave Maria, Crede, and Ten Commandments, all in Latin, and not in Englishe, by meanes whereof they are not brought up in the knowledge of their faith, dutie, and obedience."

A.D. 1547. Injunctions of King Edward VI. "That every holiday throughout the year, when they—the Ecclesiastical persons—have no sermon, they shall immediately after the Gospel, openly and plainly recite to their Parishioners, in the pulpit, the *Pater Noster*, the *Credo*, and the *Ten Commandments*, *in Englishe*, to the intent the people may learn the same by heart; exhorting all parents and householders to teach their children and servants the *same*, as they are bound by the Law of God and in conscience to do. They shall in confessions

every Lent examine every person that cometh to Confession to them, whether they can recite the *Articles* of their *Faith*, the *Pater Noster*, and the *Ten Commandments*, in English, and hear them say the same particularly."

A.D. 1548. Articles of Visitation by Cranmer, in the Diocese of Canterbury. "Whether Parsons, Vicars, and Curates have not every holyday, when they have no Sermon, immediately after the Gospel, openly, plainly, and distinctly, recited to their Parishioners, in the Pulpit, the *Pater Noster*, the *Creed*, and the *Ten Commandments*, in English. Item, whether every Lent they examine such persons as come to Confession to them, whether they can recite" the same.

A.D. 1550. Ridley's Articles of Visitation for Diocese of London. "Whether the Curate doth admit any to the Communion before he be confirmed, or any that ken not the *Pater Noster*, *Articles of Faith*, and *Ten Commandments* in English."

A.D. 1559. Injunctions by Queen Elizabeth. 5. The same as that of King Edward's given above: except that the examinations at Lenten confessions are omitted. 44. "Every Parson, Vicar, and Curate, shall upon every holy day, and every second Sunday in the year, hear and instruct the youth of the parish, for half an hour at the least, before Evening Prayer, in the *Ten Commandments*, the *Articles of the Belief*, and the *Lord's Prayer*, and diligently examine them."

A.D. 1559. Articles of Visitation, Queen Elizabeth. The same as that by Archbishop Cranmer (1548), whether "they recite *Lord's Prayer*, *Belief*, and *Ten Commandments* in English to their Parishioners distinctly in the Pulpit."

But the recognition of the *status* of the people, as a Christian one, —the connexion, therefore, of the fact, the covenant, the vow, of Baptism—underlay all this teaching and learning. These forms of sound words were put forth for their instruction and education, because they had been brought, sacramentally, into the fold of Jesus. This point may be seen, from the following series of extracts from the ancient documents quoted by name above, under the allusions to the "Catechisings," i.e. the Interrogatories or questions "proposed" or put at Baptism to the *child*, (not to the God-parents as now, though in their presence,) Dost thou renounce, Dost thou believe, &c.; in the rule that God-parents ought to know themselves the *Creed*, *Lord's Prayer*, &c. in the exhortation to teach their God-children the same.

- A.D. 747. Cuthbert's Canons. "11. That the Priests propose the Creed to infants, and to them who undertake for them in Baptism, and teach them the renunciation of diabolical pomps, and auguries, and divinations, afterwards teach to make the established professions."
- A.D. 785. Canons at Cealchythe. "2. That all who undertake for children at the font, know that they are sureties to the Lord, according to their sponson, for the renouncing of Satan, his works, and pomps; for their believing of the Creed; that they may teach them the Lord's Prayer aforesaid, and the Creed, while they are coming to ripeness of age. For if they do not, what is promised to God, in behalf of them that cannot speak, shall be with rigour exacted of them. We enjoin this be charged on the memories of all people."
- A.D. 960. King Edgar's Canons. "22. He who refuseth to learn *Pater Noster et Credo*, is not a good Christian, and cannot of right undertake for others at Baptism, nor at the Bishop's hands."
- A.D. 994. Theodulf's Capitula. "22. It was an ancient custom, that none who did not know the *Credo* and *Pater Noster*, should be surety for any one either at the Bishop's hand or at Baptism; and that none should support—(i.e. as surety hold the person to be baptised or confirmed)—such an one at his receiving Baptism or being bishoped, unless he were one that was not of age to learn them."
- A.D. 1017. King Cnut's Laws. "22. Nor is he a good Christian who will not learn the *Pater Noster*: nor can he be surety for another at Baptism, much more at the Bishop's hands—(at Confirmation)—till he have first learned well to rehearse it."
- A.D. 1236. Archbishop Edmund's Constitutions. "12. If a child be baptised by a layman, let what goes before the immersion,"—i.e. the exorcisms and catechisms—"and what follows after, be fully supplied by the Priest."
- A.D. 1279. Archbishop Peckham's Constitutions at Reading. "4. On times of baptising children; that those born within eight days before Easter and before Pentecost, be reserved to be baptised at those times, if it may be done without danger, so that they receive Catechism,"—i.e. the *interrogatories*, &c.—"between the time of their birth and their being thus perfectly baptised."
- A.D. 1281. Ditto at Lambeth. "3. Let the exorcisms and

catechisms be used over children so baptised, in reverence to the ordinances of the Church.”

The above far-off glimpses reveal the custom characteristic of the early and middle-age English Church; that, namely, of an Exhortation to Sponsors: while the Exhortation itself exhibits, in a striking manner, the *connexion* between Baptism and two, certainly, out of the three Formularies of Belief, Prayer, and Duty. The insistence on teaching and learning them rested on the fact and principle, that the intended scholars had been made members of the Church of Christ. It was to be expected, therefore, that such a course of instruction would be actually laid down at the administration of Baptism. And her ancient Baptismal Offices prove this to have been the case. In them the Priest is directed to enjoin the Sponsorial duty, either by a Latin rubric, as in the following one from the Salisbury Manual:—“*Item compatribus et commatibus injungatur ut doceant infantem Pater Noster, et Ave Maria, et Credo in Deum, vel doceri faciant;*” or, in a specified address in the vernacular, as in the following one from a York Manual:—“I commande ow Godfadre and Godmodre that ye chargen the fadur and the modur of this child...that ye or they teachen his rghte believe, hure *pater noster*, and hure Ave Maria, and hure *Credo*, or do him bes tauhte.”

Such is the chain of evidence, stretching on from the 7th to the 16th century, as to the *position* which the Creed and Lord's Prayer always, the Ten Commandments occasionally, have held in the Church of England, as religious Formularies of instruction for the people, to be taught and learnt.

Out of this customary form of Teaching and Exhortation grew the fully-developed Exhortation of the present Prayer Book. Just as the Reformation-Laws and Injunctions gathered up into one, Creed, Lord's Prayer, and Ten Commandments, as the text and Forms for the instruction of the baptised, (leaving, for the moment, for convenience sake, the Catechism out of consideration), so the Prayer Book gathered them up into one, as subject-matter for the Exhortation to God-parents at Baptism. The Ten Commandments, the holy law of obedience, were to be no longer only occasionally enjoined in a *formal* manner. Henceforth, in Ritual or in Instruction, in Church or in School, in the act of administering Baptism, in the act of Teaching, in the two aspects or sides of Christian Education, its plan and its cause,—the *how* men teach, and the *why* they so teach, the Three were severally

and formally, bound up together: while the two phases, so to say, blend into one whole, through the mutual interdependence of cause and result. The basis—that is, the formularies—of the child's education is to be such, because he is a Christian child. But, while the scholar is taught such Formularies, he must learn also the reason why he is so taught. “Know this, my good Christian child, because thou hast been made in thy Baptism a member of Christ, the child of God, and an inheritor of the kingdom of heaven, therefore learn thus to believe, pray, and do thy duty towards God and thy neighbour.”

All this is, for the first time, forcibly expressed, in effect, in the Baptismal Office of the first Prayer Book of King Edward VI., 1549. In it the ancient custom, with the omission of the Ave Maria, is enforced and amplified by the insertion of the Ten Commandments, and of additional matter on the “vow, sermons, and other things,” with a view to education. The Exhortation runs thus:—

“Forasmuch as these children have promised by you to *forsake* the devil and all his works, to believe in God, and to serve him; you must remember that it is your parts and *duty* to see that these infants be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession, they have made by you. And that they may know these things the better, ye shall call upon them to hear sermons; and chiefly *you* shall provide that they may learn the Creed, the Lord's Prayer, and the Ten Commandments in the *English* tongue, and all other things which a Christian man ought to know and believe to his soul's health; and that these children may be virtuously brought up to lead a godly and Christian life; remembering always that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him: that, as He died and rose again for us, so should we, who are baptised, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.”

This Exhortation is almost identical, word for word, with the present one. The words in italics shew the slight verbal variations; while the additions *in situ*—“their sureties...here...man”—are immaterial.

But the point is that, in it, to “learn” “the solemn vow, the Creed, and the Ten Commandments,” and “all other things which

a Christian man ought to know and believe to his soul's health," was then enjoined altogether for the *first* time, and in that *order* of learning, and has so remained for more than three centuries to the present day.

There was no second Exhortation in King Edward's Books. But a Rubric enjoined the Minister to "command that the children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue the Articles of the Faith, the Lord's Prayer, and the Ten Commandments; and be further instructed in the Catechism set forth for that purpose, accordingly as it is there expressed."

In the final Revision, 1662, this Rubric was replaced by the present second Exhortation, virtually, though not quite verbally, identical with it, up to the closing sentence—"accordingly as it is there expressed;" that is, according to the order, matter, and method of instruction set out *there*, in the Catechism. This last sentence—as being tautologous almost with the preceding one, "set forth for that purpose," and therefore superfluous—was omitted. It was sufficient to point, once for all, to the Catechism as "set forth for" the "purpose" of *Instruction*; not for the "purpose" of Confirmation.

For such instruction naturally and necessarily linked itself on with the antecedent event which had actually taken place, viz.—Baptism; and was, further, naturally and necessarily explanatory of an accomplished fact and recognized status, viz.—the Baptismal covenant and condition; while it would be only secondarily connected with a subsequent event, as a probability which might or might not happen, viz.—Confirmation.

The latter is the novel interpretation lately advanced ⁽¹⁾ in support of the novel theory of an authorised severance of the Catechism; an interpretation which supplies an argument for the affirmative reply to the question under discussion.

The special purpose, for which the Catechism was set forth, was, instruction. The explanatory title itself seems to suggest this—"A Catechism, that is to say, an Instruction." An expected result, flowing out of that purpose when fulfilled, would be Confirmation. The setting forth of the Catechism may, in the fact of this result being attained, be said to involve two ends—the primary one, instruction; the secondary one, depending upon it, Confirmation. But the great idea was that the child should

(1) Rev. Canon Melville, *Guardian*, July 19.

be *instructed*: not only “instructed” to learn and say the Creed, Lord’s Prayer, and Ten Commandments, as they were contained in the Catechism; but “*further* instructed in” all else contained or expressed in it. The child, when so “instructed,” was so far capable of Confirmation, and might be confirmed. One conditional proviso was, that the instruction should have been given through the Church Catechism.

The cardinal misinterpretation of the words “for that purpose,” which would refer them to Confirmation, is made no doubt in forgetfulness of the omission of the explanatory tautologous sentence in King Edward’s Books—“accordingly as it is *there*”—that is, in the Catechism—“expressed.”

The Catechism, then, was to be used, not only to instruct the baptised child how to learn and *say*—that is, repeat by heart—the Three Formularies; but also for the purpose of “*further*” instruction—by the process of *authoritative* catechetical explanation—in their meaning, and their relation to the child’s Baptism, its privileges and vows.

Thus, the Baptismal vow to be taught and learnt, Creed, Lord’s Prayer, and Ten Commandments to be learnt and said, the all other things to be known and believed, further instruction in the Catechism—all this was, from the first, *contemporaneous*, and in the same order of subject-matter.

And what was this Catechism set forth in 1st Book of King Edward, 1549? The *same* almost, word for word, with the present one, except where some of the commandments were shortened, ending with the Desire; so that both in the Exhortation and Catechism, teaching on Baptism preceded that on Creed, Lord’s Prayer, and Commandments, from the first.

And *where* was its place in King Edward’s Books? In the Order for Confirmation, between the Rubrics and the Service itself; the heading of which is, “Confirmation, wherein is contained a Catechism for children;” “this short Catechism,” as one of the Rubrics terms it. In this very fact of *position*, the office of Pastor and Teacher is visibly knit together, one and the same in regard to instructing in the Catechism as a whole. A separation into two parts—one for the Pastor’s office, the other for the Teacher’s office—would be, in the face of such position out of the question.

One of the closing rubrics, too, was the same word for word with the present one, enjoining “children, servants, and appren-

tices, which have not learned their Catechism, to come to Church to hear and be ordered by the Curate until such time as they have *learned all* that is here appointed for them to learn."

The intention of this rubric was further enforced by one of Queen Elizabeth's Injunctions, 1559. "4. Every Parson, Vicar, and Curate, shall upon every holyday and upon every second Sunday in the year, teach the youth of the parish the Catechism set forth in the Book of Public Prayer."

Other authoritative efforts were made to popularise it as *a whole*, to make it the manual to leaven the religious education of the children of all classes, privately at home, as well as publicly in Church, by its publication in other books besides the Prayer Book. With this object, it was published in the Primers, that is, "Books of Private Prayer, needful to be used of all Christians;" in those of King Edward VI., 1552 and 1553; of Queen Elizabeth, 1566 and 1575; also in the *Orarium*, or Little Book of Private Prayer, 1560, and *Preces Privatæ*, 1564, of Queen Elizabeth, both approved and published by Royal Authority.

The Catechism, enlarged and completed in its present shape, at the Final Revision 1662 was removed out of the Confirmation Office to its present, independent, more convenient position. But its integrity, as a manual of instruction, complete in itself and indivisible, even with the great addition on the Sacraments, was still maintained. This purpose is pointedly clear, from the retention of its first title, the same to this day, since 1549, with the slight changes of "child" into "person," and "of" into "by,"—"A Catechism, that is to say, an Instruction to be learned of every person, before he be brought to be confirmed by the Bishop." The change of child into person in 1662 was due to the fact that then, for the first time, an Office of Baptism for such as are of riper years was provided.

Previous indeed to its first publication in 1549, persistent efforts had been made, under Henry VIII., to pave the way for the more intelligent instruction of people generally in the meaning of Creed, Lord's Prayer, and Ten Commandments in the vulgar tongue, by expositions of them published by authority; as in "A Goodly Primer, or Book of Prayers," 1535, called "The King's Primer"; in "The Godly and Pious Institution of a Christian Man," 1537, called "The Bishop's Book;" in "A Necessary Doctrine and Erudition for any Christian Man," 1543, called "The King's Book." Such an Exposition, again, short but not catechetical,

was published in "Cranmer's Catechism," 1548, for the "commodity and profit of children and young people," dedicated to King Edward VI.

Alongside of this provision of a short simple Catechism for *all* baptised children, when Books and Readers were equally scarce amongst the common people, provision was made of fuller Catechisms drawn up on the same principles, for the comparative few who should attend the old and new Grammar schools. Such a provision was in harmony with the piety and wisdom of some of the sagacious ecclesiastical advisers of King Edward VI., who would have made his name famous and his reign conspicuous for Grammar Schools—seed-sowing places of Religious Education and sound learning—spread over the land. As indeed his name still lives in the few that were founded during his short reign—King Edward the Sixth's Grammar Schools. King and Councillor alike would have Christian and Secular knowledge walk lovingly together, hand in hand, the one hallowing the other. This desire and provision for unity in Religious teaching was illustrated by the desire and provision for uniformity in Grammatical teaching. One and the same Catechism—one and the same Grammar: such seemed the ruling idea. So in 1562 Archbishop Parker proposed, "As there is one uniform Grammar, prescribed throughout the Schools of the whole realm, so there may be authorised one perfect Catechism, for the bringing up of the youth in godliness in the said schools." And the 79th Canon, (1604) enjoined "All schoolmasters shall teach the larger or shorter Catechism: and they shall teach the Grammar set forth by King Henry VIII., &c., and none other."

In 1553, what is called the Catechism of King Edward VI. was published. "A short Catechism or plain instruction, containing the sum of Christian learning, set forth by the King's Majesty's authority, for all *schoolmasters* to teach." The King's letter prefixed says, "There was presented unto us, to be perused, a short and playne order of Catechisme, written by a certayne godlye and learned man. We committed the debatinge and diligent examination thereof to certain Bishoppes and other learned men, whose judgment we have in greate estimation. And because it seemed agreeable with the Scriptures and the ordynaunces of our Realme, we have commanded it to be published, and to be taught by all schoolmasters, immediately after the other brief Catechism, which we have already set forth."

It is in Latin, in the form of a dialogue; Creed, Lord's Prayer, and some of the Commandments are explained; while the Sacraments are treated of under the article, "The Holy Catholic Church, the Communion of Saints." An English translation was printed in the same year, under "the Kynge's Majestie's letters patentes."

In 1561, Queen Elizabeth's Commissioners agreed to propose that besides the short Catechism for children, there should be one for Communicants, and another, in Latin, for schools.

Convocation in 1562 took the matter in hand. Then Dean Nowell became prominent as the leading author and compiler of Church Catechisms. The Archbishop's minutes of *desiderata* to be proposed run thus:—"These—a Catechism to be set forth in Latin, which is already done by Mr. Dean of St. Pauls, and wanteth only viewing; Certain Articles containing the principal grounds of the Christian Religion; the Apology;... to be joined in one book, and by common consent to be authorised, as containing true doctrine, and enjoined to be taught to the youth in the Universities and Grammar Schools throughout the realm, and in Cathedral Churches and Collegiate, and in private houses." Again—"And that the said Catechism of the Dean of St. Paul's, being once approved by the learned of the Convocation House, may be authorised to be taught also by the Universities, and to the youth wheresoever they be taught their grammar in any private men's houses." His Catechism, called "Catechismus puerorum," was agreed upon by the Lower House, "by them unanimously approved and allowed as their own book and owned doctrine;" and presented by the Prolocutor, Nowell himself, to the Upper. In 1570, Nowell, at the request of the Archbishops, published first his Longer Catechism, and next his Shorter one. He published also a third, the smallest. In the Dedicatory Address to the Archbishops and Bishops he writes of his "three Catechismes," that they "may not only serve yong beginners, or more forward scholers, in the Grammer Schole, to the same uses, and to the learnyng of true Religion, but the last also might seeme not unprofitable unto many ecclesiastical ministers for divers good purposes." The Canons of the Province of Canterbury, 1571, enjoined schoolmasters to teach, in Latin or English, his Catechism published 1570. While in 1578, the University of Oxford in a statute passed for grounding youth in true religion, placed at the head of a list of books to be read for that purpose, Nowell's larger

Catechism. And when the Canon 79 (1604) crowned the work, by enjoining all schoolmasters to “teach in English or Latin, as the children are able to bear, the larger or shorter Catechism heretofore by public authority set forth,” it referred no doubt to his.

His “larger” Catechism, of which the “shorter” one was an abridgment, is constructed on a very comprehensive, intellectual, plan. It discusses, in a series of 393 questions and answers, between *Magister* and *Auditor*, (nearly $\frac{1}{8}$ of the answers being as long or longer than the longest in the present Catechism,) the following subjects in order:—The Christian Religion, the word of God and of Scripture, Law and obedience under the Ten Commandments, the Gospel and Faith under the several articles of the Apostles’ Creed, Justification and Works, Prayer and Thanksgiving under the Lord’s Prayer, The Sacraments and Divine Mysteries, Catechising, Confirmation, and Ecclesiastical Discipline. These subjects are illustrated by marginal references to the extraordinary number of 2975 passages of Scripture; seven texts on an average to each answer. On this point Nowell himself remarks in his prefatory address to the Archbishops and Bishops:—“Et quo major fides atque autoritas verbis adjungetur, testimonia Divina ex Sacris Literis in margine libri passim notavi, quibus sibi quisque, vel aliis, cum hærent, satisfacere possit.” And the Bishop of Winchester, in his admonition to the people of England, 1589, referring to the copious and exhaustive method of treatment of Nowell, as a Theologian, in his largest Catechism, writes:—“For a Catechism, I refer them to that which was made by the learned and godly man, Mr. Nowell, Dean of St. Paul’s, received and allowed by the Church of England, and very fully grounded upon the word of God. There you may see all the parts of true religion received, the difficulties expounded, the truth declared, the corruptions of the Church of Rome rejected.”

Its great value and popularity are attested by the facts that there are seven known editions within ten years, from 1570 to 1580, and three editions in English from 1570 to 1573. For, such a Catechism would and did amply supplement the advanced intellectual religious instruction, which scholars of the middle and upper classes needed, but which the simple short Prayer Book one did not supply. The object of *that* is aptly summarised in the Bishop’s answer at the Savoy Conference:—“The

Catechism is not intended as a whole body of Divinity, but as a comprehension of the articles of faith, and other doctrines most necessary to salvation, and being short is fittest for *children* and *common* people." The wonderful ultimate success of it, as an Educational Religious manual, amongst the children of all classes, shews that in this Episcopal declaration was wrapt up an unconscious Episcopal augury of the great future before it, in virtue of its truly Catholic intrinsic merits.

Instruction in one or more of Nowell's Catechisms would have been preceded, naturally and usually, by instruction in the Prayer Book Catechism. But it is important to note, from the family likeness to it and its sacramental framework, the plan and subject-matter of his smallest one, best adapted for "yong beginners," junior scholars. It was an exact translation into Latin of the Prayer-Book Catechism, with two great additions; namely, sixteen questions and answers on the relative duties of subjects, children, servants, parents, married persons, after the Duty to our Neighbour; and eighteen on the two Sacraments, closing it.

It has been suggested, indeed, that the Catechism itself of 1549, thus translated and incorporated, was his composition too. Izaak Walton, who knew some of his cotemporaries, seems to assert it as a well-known fact, in his affectionate eulogium on his character. He was "a man," he writes in his *Complete Angler*,⁽¹⁾ "so noted for his meek spirit, deep learning, prudence and piety, that the then Parliament and Convocation both chose enjoined and entrusted him to be the man to make a Catechism for public use, such an one as should stand as a rule of faith and manners to their posterity. The good old man, though he was very learned, yet knowing that God leads us not to heaven by many nor by hard questions, like an honest angler, made that good, plain, unperplexed Catechism, which is printed with our good old Service Book."

In the Revision of 1603, upon the Hampton Court Conference, the Church's full scheme for the instruction of children on the Sacraments was finally settled, by the addition of the last part of the Catechism.

The Commissioners, appointed after the Conference, when the principle and subject-matter of the addition were decided upon, would of course have before their eyes its previous contents; and those contents, as referred to in the *Baptismal Exhortation*,—

(1) Pt. I. ch. I.

partly, specifically by name, under "the solemn promise, the Creed, Lord's Prayer, and Ten Commandments," partly, under the general *covering* or *saving* clause "may learn all other things which a Christian ought to know and believe to his *soul's* health." The general amending work was to provide that things which ought to be known and believed to the soul's health, but which were not yet "expressed" in the Catechism, should be "there expressed." And such things, *when* expressed, would have a natural and necessary connexion with the Baptismal Exhortation. Now the special addition was further "explanation" of the Sacraments. It seems, therefore, a moral and even logical conclusion to draw, that the covering sentence, "all other things" &c. pointedly *now* refers to and covers this additional sacramental teaching; just as it did refer to and cover instruction already expressed there, and would refer to and cover additions hereafter. (1)

The addition was the handiwork of Dean Overall; and he would seem to have had before him, in its composition, Nowell's smallest Catechism. For his twelve questions and answers follow the very method and course of Nowell's ~~sixteen~~ ^{sixteen}; being to some extent translations with compressions and additions, and omissions specially on Transubstantiation and Sacrifice. And this relationship between the two Catechisms forms a significant link in the extension of the fuller sacramental teaching for scholars in Grammar Schools to the children to be taught and catechised in Church.

Now this extension was the natural outcome of the increase in general intelligence, readers, and books. Manuals of Religious Instruction, like the Catechism, could now be intelligently enlarged with corresponding profit to teacher and scholar.(2) The standard could be raised. It needed extension in more explanatory teaching on the Sacraments. Therefore the religious instruction and education of children, generally, so as to embrace *all* classes, was *broadened* on its sacramental basis. So the Canons of 1604

(1) The diametrically contradictory view of the clause is maintained by Canon Melville. "But one thing clearly does *not* come under it, and that is the definite sacramental teaching of the second part of the Catechism." *Guardian*, July 19.

(2) This feeling is strongly evidenced by the suggestion by Dr. Reynolds, the leading representative of the Puritans, at the H. Court Conference, for an enlarged Catechism. "He complained that the Catechism in the Common Prayer Book was too brief; for which one by Master Nowell, late Dean of Paul's, was added, and that too long for young novices to learn by heart: requested, therefore, that one uniform Catechism might be made, which, and none other, might be generally received; it was demanded of him, whether, if to the short Catechism in the Communion Book something were added for the doctrine of the Sacrament, it would not serve?" &c. CARDWELL, page 187.

gathered up, represented, and enforced, in practical English fashion, the awakened religious educational spirit of the day, when the 79th enjoined "all schoolmasters to teach the larger or shorter Catechism," and the 59th enjoined "Ministers to catechise," to "instruct" not simply in Belief, Lord's Prayer, and Commandments, but also in "the Catechism of the Book of Common Prayer."

Thus enlarged it has remained intact, with the exception of a variation in one answer on sureties and the insertion of the word "of" before "the benefits" in another, at the last Revision in 1662, for 270 years, to this very hour.

This method of religious instruction by Catechisms,—from the short "good plain unperplexed" one "of our good old Service Book" up to the copious theological Scripture-illustrated "larger" one of the Canons,—must have had a strong influence on the religious character and bent of those youths who passed through the Grammar Schools and Universities of England, in the last quarter of the 16th century and the first half of the 17th. It were no bold assertion to make, that the theological knowledge and staunch loyalty to the Church, shewn by so many of her Divines and Defenders, during that period, were due in some measure to the intelligent teaching and intellectual training in the knowledge of her doctrines and discipline and of Christian duty, which they had thus received.

At the crowning Revision, then, in 1604, the Church's Catechism, her Catechetical School of primary elementary instruction and training, so to say, was completed and covered in; built up from foundation to roof on the Sacramental idea and plan. There are housed Creed, Lord's Prayer, and Commandments, as its own proper tenants within their own proper home.

The reformed Anglo-Catholic Church, then, has maintained and developed during more than 300 years two great principles; (1) the first, that Creed, Lord's Prayer, and Commandments should be taught and learnt individually by her children in connexion with their Baptism, that is, on a *Sacramental* basis; (2) the second, flowing out of the first, that such teaching and learning should be catechetical, with authorized explanations, that is, on an *intelligent* basis. She would then be untrue to her constitutional principles and past unvarying practice, were she to propound or accept, as a basis of common united Christian teaching, Creed, Lord's Prayer, and Commandments isolated

from the fact or condition of Baptism in the past, present, and future of her scholars; in the past of a scholar, as a baptised child; in his present, as a baptised child to be confirmed; in his future, as a child if unbaptised to be brought to Baptism and Confirmation.

She would lag, further, behind the spirit of the day, which is striving for the wholesome development of the intelligence of the young, were she to consent to the bare naked teaching of Creed, Lord's Prayer, and Commandments without explanation. To do so, indeed, would be to reverse that educational policy in *religious* instruction, which she has hitherto been the foremost to maintain so worthily in both *religious and secular* instruction; the policy, namely, of raising the standards of instruction, widening the range of subjects, and thereby elevating the general average of the people mentally, morally, and spiritually.

She would be wanting, too, in faith in her Divine office and proper Mission, in duty as the evangelical Teacher and Pastor of her children, in due self-respect and self-consistency, were she to accept explanations, other than or in place of her own authorised ones in the Catechism, as the text or ground-work for teacher and scholar.

Continuity in these three points—sacramental grounding, intelligent teaching, explanation developed by herself—has been her special *note* hitherto, as the history and structure of the Catechism shew. Were she to teach Creed, Lord's Prayer, and Commandments without the starting point of Baptism, where would the Sacramental grounding be? Were she to teach them without explanation, she would so far abandon that precious principle which ties her Catechism through and through, coupling intelligence and life with faith, enlightenment with obedience, understanding with prayer. Were she to leave the textual ground-work of explanation to others, she would lay aside one of her own essential functions in some measure, sealing up one of her natural founts of instruction in Christian duty and sound doctrine.

A painful sore and discord might break out in a Diocese, which, with well-meaning purpose setting the sail to catch the gale of some fair-blowing expediency, should in these points alter the course of her ark, and break with the past.

The watchword of the action of the English Church surely *should be*, as it *has been* so strenuously hitherto, with no uncertain sound, as to the *principles* on which to train her young,

“*Vestigia nulla retrorsum.*”





